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prophecy, to count as of no weight the words of the Savior, there is so much in this theory of the plausible, that we might be tempted to adopt it.

What Kind of a Knowledge of Hebrew does a Christian Minister need ?— That some knowledge of Hebrew is needed by a Christian minister and, indeed, by every Christian minister, is taken for granted. The question is, how much and of what kind? It is not the need of a philologist, or of a linguist, or of a specialist in any part of this great field, to which we call attention, but the need of the busy, care-bearing, overburdened pastor. His great work is that of *teaching, interpretation*. That which he interprets is written in languages other than his own,—two-thirds of it in Hebrew. He cannot teach what he does not know. He cannot *know*, in any true sense of that word, the contents of the Scriptures of the Old Testament without a knowledge of the language in which those Scriptures were written. The day is past when any correct or legitimate study of the Old Testament can be made without the Hebrew grammar, the Hebrew lexicon, and the aid furnished by ancient history. The employment of these aids is the employment of the so-called *historico-grammatical* method, and so long as any other method of study or interpretation is used, the true meaning of the text will remain hidden. In this connection it is remarked by Dr. Curtiss, in *Current Discussions in Theology* (just published): "There was a time when, under the stress of some great controversy it was sufficient for a minister to wipe the dust from his long-neglected Hebrew Bible, and with much labor assure himself from the 'original' that the meaning which he had been taught to associate with the verse was the correct one. Such casual study of the text is almost worse than useless, because it fosters the belief that one has reached the true sense of the passage. The knowledge of Hebrew which our ministers require is something more than the senseless and painful enunciation of words which convey no meaning to the eye, and the ability, with the help of good King James, to ride over the vasty deep. A knowledge by which one is repelled, and which is forgotten as soon as possible, is not a knowledge worth having." But now, to be brief, what knowledge *is* needed? *First*, an accurate knowledge of the fundamental principles of the grammar, and this means, simply, the ability (1) to recognize the position of each word as it occurs in the text, (2) to analyze it into the different elements of which it is compounded, and (3) to give in English its exact equivalent. *Second*, a thoroughly mastered vocabulary of 800 or 1000 of the most frequently recurring words in the language. *Third*, a living acquaintance with the most common constructions and idioms of the language.

This amount and kind of knowledge, as all, we think, will confess, *is needed*. But is this sufficient? Shall a man stop when he has gone thus far? Yes; if his conscience will permit him to do so. No man, however, who is in any sense a student, or who in any sense realizes the work to which he is called, will be satisfied with this. And in the case of men who are not thus satisfied, time for the deeper and broader study *will find itself*. In our opinion, therefore, every minister needs that knowledge of Hebrew, having which he will be able to carry on Old Testament study by the only true method, the *historico-grammatical*, and that too, without the feeling that the work is a *drudgery*. More than this may be desired; this, at least, is needed.